

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

IT will be seen by a recurrence to my last Essay, that the "Internal Light" which the Society of Friends deems essential to salvation—which they have always considered as the true and only foundation of genuine Christianity is the *Light of Christ* in the soul—"Christ within the hope of Glory, whom" saith the Apostle "we preach" Col. i. 27. 28. It is a "measure or manifestation of the holy spirit" as the Apostle terms it, and which he says "is given to every man to profit withal." 1 Cor. xii. 7. My opponent opposes this doctrine—he calls it a *delusion* "a cunningly devised fable."—This however we need not regard as I expect clearly to demonstrate, that we are one in sentiment with our Lord, his faithful Apostles, and eminently holy men of various religious denominations.

The question now to be discussed, says my opponent, is "What Rule hath God given to direct us in Religion; the Scriptures or internal light?" In other words (as he puts the Scriptures in opposition to internal light) Hath God given us *external* light or *internal* light to direct us in religion? I answer, that to those who have the holy scriptures, God hath given both an *external* and an *internal* light to guide them in religion. As we believe, that the sacred Writings were "given by inspiration of God"—that holy men of old sapke and wrote as they were moved by the holy spirit" so we believe, that the testimony of the inspired writings, can never contradict the testimony of that *divine internal* "light which lighteth every man that cometh into the world." Jon i. 9. Like the strings of a well tuned instrument, there ever was, and ever will be, a perfect harmony between the truths manifested by this *light*, and the written or verbal communications of all those who act under its influence. Hence we believe that the Holy Scriptures are an outward rule of faith and practice—that all doctrines or opinions, that are repugnant to the clear testimonies of the inspired volume, are to be rejected; and hence may be refuted, one of Paul's assertions in his last Address to us, "that Amicus admits the fact, that the Bible and not some independent inward light, is the rule and test of truth."—Yet it will not follow that the Scriptures without the illumination of the holy Spirit are capable to impart the *spiritual* knowledge of divine things—"No man knoweth the things of God but by the spirit of God." 1 Cor. ii. The *natural* man receiveth not the things of the Spirit of God, neither can he know them because they are *spiritually* discerned." 1 Cor. ii. 14. But the *natural* man may read the scriptures, he may get them by wrote, he may defend them with great though blind zeal, and yet be utterly ignorant of their true design, their *spiritual* import.—There is an immense difference between a *literal* faith, and that faith which works by love, to the purifying of the soul. Gal. v. 6. Acts xv. 19. The first is an airy speculative thing, that dwells in the head—the latter is a deep, operative, sanctifying principle, that dwells in the heart. The former was the faith of persecuting SAUL—the latter that of the great Apostle.

William Law, a learned and enlightened Clergyman of the Episcopal Church has expressed himself so clearly on the subject in discussion, that I cannot forbear quoting him. He has stated his views with a force and perspicuity peculiar to himself. "The Scriptures" says he "are an infallible *History* or *Relation* of what the Spirit is and does and works in true believers, and also, an infallible *direction* how we are to seek and wait and trust in His good power over us. But then the scriptures themselves, though thus true and infallible in these reports and instructions about the holy spirit, yet they can go no farther than to be a true history. They cannot give to the reader of them the *possession* the *sensibility* the *enjoyment* of that which they relate. This is plain, not only from the nature of a written history or instruction, but from the express words of our Lord, 'Except a man be born again of the Spirit he cannot see or enter into the kingdom of God,' therefore the new birth from above, or of the Spirit, is that alone which gives true knowledge and perception of that, which is 'the kingdom of God.' The history may relate truths enough about it; but the kingdom of God, being nothing else but the power and presence of God dwelling

and ruling in our souls, this can manifest itself, and can manifest itself to nothing in man, but to the new birth. For every thing else in man, is *deaf* and *dumb* and *blind* to the kingdom of God.—How much then is it to be lamented, as well as impossible to be denied, that tho' the scriptures assure us, that 'the things of the Spirit of God, are and must, to the end of the world, be foolishness to the *natural* man,' yet from almost one end of *learned Christendom* to the other, nothing is thought of, as the true, and proper means, of attaining *divine knowledge*, but that which every *natural*, *selfish*, *proud*, *envious*, *false*, *vainglorious*, *worldly* man, can do. Where is that *divinity* student who thinks, or was ever taught to think, of partaking of the *Light of the Gospel*, any other way, than by doing with the scriptures, that which he does with pagan writers, whether poets, orators or comedians—to wit:—*exercise his logic, rhetoric, and critical skill, in descending upon them.* This done, he is thought by himself, and often by others, to have a sufficiency of *divine apostolical knowledge*!!!—What wonder therefore, if it should sometimes happen, that the very same vain, corrupt, puffing literature, which raises one man to a *Post laureat*, should set another in a *divinity Chair*."

After many excellent remarks on this subject, he says, "Now to call such *scripture skill, divine knowledge* is just as solid and judicious, as if a man was said, or thought to know, that which St. John knew, because he could say his whole Gospel and Epistles by heart, without missing a word of them—for a literal knowledge of scripture, is but like having all scripture in the memory, & is so far from being a *divine perception* of the things spoken of, that the most vicious, wicked scholar in the world, may attain to the highest perfection in it." "That one light and Spirit, which was only one from all eternity, must to all eternity be that *only light and Spirit*, by which angels or men, can ever have any union or communion with God. Every other light is but the light whence beasts have their sense or subtilty—every other spirit is but that which gives to flesh and blood all its lusts and appetites.—This empty letter *learned knowledge*, which the natural man can as easily have of the sacred Scriptures as of any other Books, being taken for *divine knowledge*, has spread such darkness and delusion all over Christendom, as may be reckoned no less than a general apostacy from the Gospel state of *divine illumination*.—For the Gospel state, in its whose nature, has but one light, and that is the *Lamb of God*; it has but one life and that is by the Spirit of God. Whatever is not of and from this *Light* and governed by this *Spirit*, call it by what high name you will is no part of the gospel state."

What has been said and quoted on this subject clearly demonstrates our position, that "the Holy Spirit is the *primary* rule of faith and practice." This will be further illustrated if we consider, that the Scriptures are but the dictates of the Holy Spirit. How then can that which proceeded from a divine source be a *more certain rule* than the source from which it proceeded? Can the stream be better than the fountain? Can the effect be greater or surer than the cause? It is absurd to affirm it. The truth is that any doubt on this subject must proceed from a secret infidelity—a species of Deism—a disbelief in the *immediate* teaching of the Holy Spirit; because no man can rationally doubt that an *immediate communication* from the fountain of Divine knowledge, must be superior in every respect to any transcript of the Divine will, liable to be misunderstood by the most serious enquirer, without the illumination of the same Spirit which dictated it.

Can any one suppose, that the Divine will, communicated to a fellow-creature 1800 years ago,—the import of that communication written in a Book or Letter, that book or letter put into the hands of a transcriber—his transcript copied, that copy copied again—the last copy translated—the translation printed and reprinted—I say can any one suppose that such a *communication* of the Divine will, addressed to the understanding through the medium of the senses, can be a surer evidence of Divine truth, than a *direct communication*, clearly and distinctly made to the soul, from the FOUNTAIN of LIGHT & LIFE?—To answer affirmatively, must I think, involve the Respondent in the grossest absurdity.

The only way to avoid this absurdity, is to deny the premises,—to declare *plainly*, what my opponent has insinuated, "that God has ceased to communicate *immediately* with men,"—"Extraordinary inspiration has ceased," says our learned Essayist—"God has given us his whole counsel,"—"the canon of scripture has closed,"—"such revelations are no longer to be believed or obeyed." Thus we see by my opponent's scheme, that the Holy Spirit, the *Origin of all Divine knowledge*, is now reduced to the condition of an inferior Agent; his office is to take the words that Moses and the prophets, that Matthew, Mark, Luke, John, Peter, Paul, James, and Jude wrote, and "apply them to our hearts." The great Creator of the universe is now reduced to the state of a mere *Interpreter*—a kind of "Servum servorum." That this is a very valuable thing, my opponent condescends to admit—"the Holy Spirit is of great use in revealing mysteries,"—that is in explaining the words of the scripture writers.

I do not know what others may think of this kind of doctrine, but to me it appears injurious to the exalted character of the Deity. Those who can entertain it, with a full view of its consequences, have I think, advanced far into the darkness of infidelity; a state in which unhappily many are deeply involved. "Light is come into the world," but men continue to "love darkness rather than light"—and "this is and ever will be the only cause of our condemnation." John iii. 19.

Now I should be glad to know upon what authority it is asserted that "extraordinary inspiration has ceased," that "God has already given us his *whole counsel*," that "the canon of scripture has closed," that "such revelations are no longer to be believed or obeyed." The sacred writers, I am sure convey no such ideas. I should therefore like to be informed why Paul has undertaken thus to limit the Deity—to set bounds to Him who declared "All power is given to me in Heaven and in earth—and lo! I am with you always, even unto the end of the world."

In his last Essay my opponent admits that "the Spirit sometimes acts as an *internal Guide*."—But he says, "the question is, whether we have the Spirit?"—or "whether we can know that we have it, or can follow it but by the Scriptures?"—In a former Essay he asks "How can a man know that he has the Spirit?" These queries are about as rational as the question put by the Blind Boy to his companions, when he asked them "How do you know when the sun shines?" One answer might very well serve both. To wit, "By its own evidence." To send us to the Scriptures to know when we have the Spirit, is quite as reasonable as it would be to send the delighted Participant of Solar Light, to Sir Isaac Newton's Dissertation on Optics, to know when the sun shines. The Light of the Sun and the Light of the Holy Spirit are only to be known by their own operation. No verbal dissertation of either, can give to those who have never enjoyed them, any just idea of their nature.

"Paul" admits that we have "Internal moral light," but denies that *light*, sufficient for salvation, is given to all mankind. Where did my opponent derive this notion? Did he learn it from the Inspired Penmen? I believe I may venture to say that the Scriptures teach no such doctrine. "Internal moral light" is a term whose meaning is I think foreign to any thing taught by the Sacred Writers. The Evangelist John in the first chapter of his Gospel speaks of a *LIGHT*, which he tells us is CHRIST—"the true LIGHT that lighteneth every man that cometh into the world."—Now unless Christ be only an "Internal moral light" my opponent must be mistaken on this point. To say that our Lord is only a *moral light* is I think to degrade the divine Head of the Church to the low character of a mere preacher of morality.

"We deny" says our opponent "that light sufficient for salvation is given to all mankind." This doctrine appears to me in the most unequivocal manner to contradict the whole tenor of the Old and New Testament, and to derogate from the justice and mercy of our divine Creator. It savours strongly of that most abhorrent belief in "unconditional election and reprobation"—a belief which I had hoped the enlightened age in which we live had nearly if not quite consigned to those dark regions from whence it came. "As I live

saith the Lord God I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" Ezekiel xxxiii. 11. Now if our Creator hath not given "light sufficient for salvation to all mankind," these solemn expressions of God through the prophet must be false—because if God has denied "light sufficient for salvation" to any individual of the whole human family—then God must have pleasure in the death of that individual—because to withhold "light sufficient for the salvation of that individual must certainly be according to the pleasure of God, who has the power to give that light.

How different from the doctrine of the Apostles is this dark Creed of my opponent! "The Lord" says Peter "is not willing that any should perish, but that all should come to repentance" 2 Peter iii. 9. "The grace of God that bringeth salvation hath appeared unto all men," saith the Apostle to the Gentiles "teaching us that denying ungodliness and the world's lusts, we should live soberly, righteously and godly in this present world," Tit. ii. 12. "If any man sin," says the disciple whom Jesus loved "we have an Advocate with the Father Jesus Christ the righteous: and He is the propitiation for our sins, and not for ours only but also for the sins of the whole world" 1 John ii. 12. Well might the admiring Apostle say "of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him," Acts x. 34-35. AMICUS

ENGLAND.

Return of the Rev. James Connor from the Mediterranean.

Mr. Connor returned by way of Greece and Italy, and thence through Geneva and Paris; becoming personally acquainted, as he passed along, with many individuals interested in the diffusion of christian knowledge in the Mediterranean, and observing with an attentive eye the religious state of the countries which he traversed.

Mr. Connor left Constantinople on the evening of the 15th of February, on Board a Tiniote Brig, and landed at Tino on 25th; where, after being detained four days by boisterous weather, he hired an open boat, which landed him at Athens on the 3d of March. Leaving Athens on the 14th. Mr. Connor proceeded, by way of Thebes, to Lebadea; and thence, by way of Castri (the ancient Delphi) to Gallixoli, a considerable town and port on the Gulf of Corinth; hiring at this place a boat for Patras, he landed there on the 23d. On the 26th he sailed for Corfu, and arrived at its Lazaretto on the 31st, where he staid in quarantine till the 9th of April. Leaving Corfu on the 23d, he reached Ancona, after a passage of eight days, on the 31st, and was immediately ordered into an eighteen days' quarantine.

During this quarantine, the Earl of Guilford arriving from Corfu, and entering the Lazaretto, Mr. Connor writes—

"From his Lordship I first received the distressing intelligence of the murder of the Patriarch Gregory and other Dignitaries at Constantinople. Lamented Gregory!—my heart ached as I listened to the account of his death. He was, indeed, a true friend to the Bible Society. I had frequently the privilege of visiting him; and the first question which he generally asked me was—What news from the Bible Society? How does it go on? I sat some time with him the day before my departure from Constantinople; and, as I bade him farewell, he expressed his hope to see me again ere long."

News daily arriving of the increasing disturbances in Turkey, it appeared obvious that Mr. Connor's absence from Constantinople would be necessarily much longer than he had intended or wished. He determined therefore to spend some time at Rome. Being freed from quarantine on the 13th of May, he reached Rome on the 25th. After purchasing, in that city, for the Society, various productions of the Propaganda Press, he left it on the 18th of June and proceeded to Florence and Milan; and,

crossing the Simplon, arrived at Geneva on the 20th of July. At Geneva he had much profitable intercourse with some excellent men, to whom the Letters which he carried introduced him. Having rested here for some time, with a view among other things to perfect himself in the knowledge of French, he left that city on the 29th of August; and after spending a few days in Paris, in which he visited Baron de Sacy and Professor Kieffer, he reached London on the 10th of September.

Meeting, in London, of Messrs Jowett and Connor with Dr. Pinkerton

Dr. Pinkerton having visited this country from St. Petersburg, at the request of the committee of the British and Foreign Bible Society, Mr. Connor and he had great pleasure in meeting together, and recounting what had passed since their separation near Constantinople. Mr. Jowett, who had resided, for a little time, into Norfolk, to recruit his strength, gladly came up to London to meet his fellow-laborer Mr. Connor; and to confer with Dr. Pinkerton, for the sake of meeting with whom in the Mediterranean he had in vain, in the latter part of 1819, gone round several hundred miles to Smyrna, on his way from Alexandria to Malta.

These cordial fellow-laborers, whose attention has been particularly called to the Greek Church, and who feel a peculiar degree of interest in the present condition of that people, rejoiced to confer together, and to strengthen one another's hands in the work to which they have devoted themselves. Dr. Pinkerton is now returned to his labors: and in due time, Mr. Jowett and Mr. Connor will, it may be hoped, resume theirs, refreshed and re-animated by their visit home; and having awakened, by the Divine blessing, in the breasts of others a determination to co-operate with them in the promising scene of their labours.

LIVERPOOL BETHEL COMMITTEE.

Extract from the First Report.

SEPT. 22.—A youth about 17 or 18 years of age, waited upon one of the Secretaries of the Bethel Companies to purchase a Tract. He was asked, "have you attended any of the Bethel Prayer Meetings on board ships?" "Yes, the last evening. Only yesterday I landed from my voyage—this afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind." "I am glad you found it so; was you unhappy?" "Sir, I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most profligate and abandoned wretch that ever sailed salt water, particularly for profane swearing. Our captain, though a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew. We had been at sea about 16 days. It came on night, and it was my watch on deck. The night was dark and lowering, and but little wind at the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized and came head on against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarcely had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting, and the vessel going down. I took the helm

from the man who was at it, and put the ship's head close to the wind: all that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read: he offered me a French novel by Rousseau. I asked if he had a Testament or Bible. He answered, was I going to die—he never troubled himself about the Bible or Prayer Book; he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so squeamish. The captain I knew had a Bible, but I was unwilling to ask the loan of it.

Several days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say—I shall be damned!—I shall be damned!—I could not pray, indeed I thought it of no use. On the 5th day, as I was turning over some things in my chest, I found some trifles, I had purchased for sea stock, wrapped in paper—this piece of paper—(putting his hand at the same time into his jacket pocket, and from a small red case pulling out the paper—a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah). Oh how my heart throbbed when I found it a piece of the Bible." At that moment the big tear fell from his eye—he pressed the leaf to his bosom, and cast his glistening eyes to heaven. "But, sir, conceive what I felt when I read these words: 'Though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool.'" Here he paused to wipe the tear away: indeed my eyes needed wiping too. "O, sir, like a drowning man I clung to this life buoy: on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience—tho' I continued mournful and bowed down until last evening, on board the May-flower, I stowed away with the Bethel company; there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbors to tell them what great things the Lord has done for me. Farewell, sir." "Farewell, my lad, the Lord go with you."

Fifth Annual Report of the Boston Society for the Religious and Moral Instruction of the Poor, Oct. 17th, 1821.

The object of this society, the spirit in which that object ought to be pursued, and the results that may be anticipated, in the improvement of individual character and social happiness, are happily described in the introduction of this Report. The following fact is worthy to be engraven on the memory of every man who studies to promote the welfare of his fellow creatures:

Wherever Religion has spread her banners and enrolled her armies, order, discipline and efficacy have characterized her followers. We need not go to other countries for proof. Our own exhibits it. Let a single instance suffice. A man had been a notorious Sabbath breaker. He was often met on that day, ragged and barefoot, accompanied with two or three of his children in a similar condition, strolling with a gun or a fishing pole to his accustomed employment of the day. His house was the picture of wretchedness. After the lapse of a few years, a gentleman then in the town where he lived, noticed on the Sabbath morning a decent waggon proceeding to church with a well dressed family. He thought he knew the driver, who appeared to be the head of the family, and accosted him. He had not mistaken. It was the identical Sabbath breaker and idler.

He had become a religious man, and his appearance and behavior evinced, while his tongue confessed it. His house was found to exhibit economy and industry. Its windows, which were once stuffed with rags, were now glazed. His children attended the Sabbath School. He was himself, respectful, clean and thriving—at peace in his own mind, and living peaceably with his neighbors. Such are some of the trophies of Religion—shewing herself, as indeed she is, *profitable unto all things, having promise of the life that now is, and of that which is to come.*

The society, has under its care *eight Sabbath schools*, superintended by eight gentlemen of respectability and piety. We have not room for the details into which the Report enters, though they are highly interesting.

Whole number scholars 877—who have committed during the year 357,691 verses of scripture, 22,838 hymns, and 20,387 catechisms.

Bost. Rec.

ADDRESS of the "Bible Society of Cæcil County, Auxiliary to the American Bible Society," to the public:—

GENTLEMEN,

A few of your fellow citizens in Elkton and its vicinity having formed themselves into a BIBLE SOCIETY; beg leave to present to you for your consideration their Constitution or Articles of association, and respectfully solicit your signatures, your contributions and your support.

When we reflect that we are in a christian country (perhaps more strictly and emphatically so, than any in the known world, because the only country where perfect toleration exists for every christian sect;) When we consider that the administration of our Laws, upon which depend our lives, our liberty our reputation and our property, hang solely on the Christian law: We should suppose that all would readily admit the importance of disseminating the Book in which that Law is contained pure and uncontaminated. But experience has shown that the fact is otherwise: We therefore beg leave to suggest to you some few of the prominent motives which have influenced us in this business, besides those which the constitution itself fully discloses. In a moral and civil point of view, we consider an extensive circulation of the Holy Scriptures of vast importance. From the Christian era to the present time, their influence upon the *moral* and *civil* conduct of the members of a community abstracted from their *religious* consequences have been acknowledged by every one: Nay the French Revolutionists could make no progress in the work of desolation and destruction, until they had brought the sacred volume into contempt.

In a republic, such as the happy one under which we live, every individual in society, no matter how high or how low his rank or station, may some time or other be called either in the character of a Legislator to pass laws affecting, or as a judge or juror to decide upon, or as a witness to give testimony for or against the life, the liberty, the reputation or the property of some one or more of his fellow citizens. What test is asked, what security is required that he will faithfully perform the high trust thus reposed in him? He is sworn on the *Holy Evangelists* of Almighty God, that he will faithfully do his duty.

Which of you would be satisfied with this security if told that the person thus sworn had never read the Holy Scriptures? Nay, had never seen them, and yet lamentable as the fact is, it is too true to be denied, that there are many in such a situation.

To those who have accustomed themselves to the severer duties of a religious life, we conceive no apology necessary for thus soliciting their aid and contributions. To the young high minded honorable members of our community, who in the hey-day of life may not perhaps have yet accustomed themselves to contemplate with seriousness, that "undiscovered country from whose bourn no traveller returns," but whose hearts are open to charity, we ask the little pittance as a charity, a charity which will be "twice blessed," "it blesseth him that gives and him that takes."

We propose to interfere with the religion of no man: We do not feel disposed to press a particular tenet on any one; our sole object is to assist the poor and the ignorant, and we flatter ourselves that none can be found who are able to give the pittance asked who will withhold it either from false shame, or from a disapprobation of our object, which to say the least of it is *innocent*. We therefore offer you for your consideration our Constitution, and shall thankfully receive not only your contributions, but your support and assistance in our undertaking.—

Elkton, Jan. 3.

RELIGION AMONG SEAMEN.

From the New York Seaman's Magazine.

REMARKABLE PRESERVATION OF FOUR SEAMEN ON BOARD THE SEA FOX.

The public are already acquainted with many circumstances relating to the loss of the ship Sea-Fox. This ship sailed from New York, on the 27th of October, bound to Port-au-Prince, with 20 persons on board, of whom 11 were passengers. She passed the narrows in safety, and having dismissed her pilot about noon, proceeded on her voyage,—the wind being S. W. and the sky overcast during the day and night. As evening approached her commander, Capt. Wyer took the usual precautions, by sending down the royal masts and royal rigging, and taking in top gallant sails; he also remained himself on the watch till twelve at night, when he was succeeded by the mate, and retired to rest. The passengers were now in the cabin, and four of the seamen in the fore-castle. All seemed secure, and the ship was moving prosperously towards her destined port, when she was suddenly struck, at twenty minutes past twelve o'clock, by a squall. The noise awakened the captain. He sprung upon deck, gave orders to let go the top sail halyards and call up all hands; but in attempting to let go the spanker sheet, he lost his hold and was precipitated into the waves; and before either of his orders could be executed, the ship was struck down on her beam-end. So unexpected and sudden was the catastrophe, that only three passengers had time to escape from the cabin, and not one of the seamen from the fore-castle. Capt. Wyer succeeded in regaining the ship; but finding her upon her beam ends, and apparently full of water, he, with the remaining seamen and passengers, cleared the boat, in which they all embarked, and kept under the lee of the wreck until day light. We shall not attempt to describe his emotions and those of his companions, during these hours of

painful reflection and of peril. It was no common disaster over which they were called to mourn, no common hazard to which they were now exposed. As daylight however approached, they providentially discovered a ship to the southward, which proved to be the Iris. Capt. Smith, of New-York, by whom they were observed and taken up. Captain Smith turned his course towards the wreck, but perceiving, on coming near, that the sea made a complete breach over it, he concluded it would be fruitless to attempt saving any thing. Capt Wyer with his companions were soon put on board a schooner from Philadelphia, which landed them at Tarpaulin Cove, the second day after their disaster.

The account which was immediately published of the loss of the Sea-Fox, excited, in New York, very uncommon interest, and not a little anxiety. It was suggested by some, that a part of the passengers in the ship might possibly be alive; and large sums were offered for the bodies of those on board, whether dead or alive. Two pilot boats were immediately despatched in search of the wreck; but they returned into port without having so much as discovered it; and all hopes were relinquished of again hearing from those left on board. But there is nothing too hard for God to effect; and to his great Providence must we ascribe it, that any were, in the mean time, saved from perishing.

It has already been noted, that there were four seamen in the fore-castle of the Sea Fox when she capsized. They had been but a short time below when the disaster occurred. Aware of their situation, they flew to the scuttle, and made a desperate attempt to remove the booby-hatch, but in vain; the sea was against it, and the water pouring in on every side; within a few minutes it became necessary to use the greatest exertions to keep from drowning. They were enveloped in perfect darkness, sometimes under water with no space of air to breathe in, and nothing before them but the prospect of immediate death. After a few struggles, their minds were filled with indescribable horror. In this situation they all cried unto God for help. He heard their supplication, and directed them to the bulk-head of the fore-castle, where they found two of the planks loose enough to be removed, and the cargo so much shifted to the leeward, as to leave a space sufficient for them to pass into the hold. After being here for some time in total darkness, one of them having a knife, they cut a hole through the deck, which admitted a few rays of light, but not enough to discover any thing which they could obtain to eat. They then gave themselves to incessant and united prayer to God, until they became extremely weak through want of food and sleep. Providentially, the hatch was about this time removed from the small hatchway, which enabled them to desecrate a barrel of flour and a keg of lard within their reach. To these they got access and in some measure satisfied their hunger. They had now been struggling for two days and nights, without food or rest, in almost total darkness, and at no time with more than two feet of air above the water. They continued still to agonize in prayer, but on the third day, nature seemed near being exhausted; it was believed to be impossible for them to remain there much longer alive. Before resigning themselves into the arms of death, they agreed to unite in one more prayer to Almighty God for some relief. They did so, and while thus engaged, one of them says to his companions, "the Lord has heard our supplications and will take us out of this place. Continue in prayer." While thus engaged, they actually heard the voices of persons on board; upon this, they ran a stick thro' the hole which had been cut, and exerted all

their remaining strength to make a noise, succeeded in attracting the notice of those who had boarded the wreck. Axes were immediately brought, and by cutting a hole in the deck, these four men were rescued from death, after being confined in the most fearful situation, from about one o'clock on Saturday night, till five P. M. of the following Tuesday. The individuals to whom they were immediately indebted for this deliverance, were a part of the crew of the ship John and Adam, capt. Knight, bound to Philadelphia. By captain Knight, and afterwards by the citizens of Philadelphia, they were treated with much kindness and hospitality. The citizens of New York also made a valuable donation to captain Knight and his crew, for the humanity which they exhibited. But the pious mind will perceive, that a remarkable Providence directed the whole affair! Is it not very remarkable that the Sea-Fox should have lain, for so long a time, on her beam ends without sinking? Is it not equally so, that four seamen were allowed air sufficient to breathe in? That they found their way into the hold and possessed themselves of necessary food? and that the crew of the John and Adam came to their assistance at the most critical moment?

This narrative affords another example in favor of committing our interests to God in prayer. He observes the character and circumstances of all men, and he has pledged himself to hear their fervent and persevering supplications. He did hear the cry of the four seamen imprisoned in the hold of the Sea-Fox: and it is charitably hoped, that so great a deliverance will not fail to make a solemn and durable impression upon their minds. But who that reads this account, will not acknowledge and deeply feel, that it is the privilege of all men, and of himself in particular, to render unto God the homage which is his due? It is God who can preserve us in safety amidst the dangers of the sea, and of the land. Let the mariner who is exposed to a thousand accidents and to sudden death, think of this; let him make the God of the ocean his friend, and he will have no occasion for fear; let him secure to himself the anchor of the christian's hope, and no tempest will ever prevent his reaching the destined port of everlasting life.

POLITICAL EVENTS, &c.

SOUTH AMERICA.

Mexico, we believe, is beyond doubt independent; but will probably be settled into a monarchy, which will perhaps be a providential barrier between sympathies which might be too strong between adjacent republics.

Colombia, which is now organizing as an independent republic, has exhibited legislative talent and wisdom, beyond the hopes of its warmest well-wishers; in its impost regulations, for instance; and particularly in its provisions for the exclusion of slavery. *Watch.*

A Portuguese ship, prize to the U. S. schooner Alligator, captured in consequence of an attack upon the U. S. flag, has arrived at Boston. When she was first discovered by the Alligator, she hoisted a small blue penant at half mast, and supposing her to be in distress, the schooner made all sail for her, in order to afford relief but shortly after was surprised by a fire from the ship, which was continued for sometime, when the Portuguese flag was hoisted, and some shots fired afterwards. She was then taken possession of, and ordered into Boston, with all her hands, twenty nine in number. *Del Gaz.*

Florida Coffee—An exploring party has discovered soil (of which they were in search)

in Florida, which they have pronounced entirely favorable to the growth of Coffee.

A Comet, it is said may be expected to appear in a few weeks.

The Highlands, and more northern districts of Scotland, are awfully destitute of a faithful gospel ministry, and the people in general so poor, and the population so thin, that the gospel cannot be supported unless others send it them. This fact has called into effort the energies of Scottish christians, and through the medium of the "Congressional Union of Scotland," about thirty poor Ministers have been so far assisted as to devote themselves wholly to their pious labors, and take extensive tours through the destitute parts of the country. By the same means, important assistance has been given to several Gaelic Students in the Glasgow Theological Academy.

PROCEEDINGS OF CONGRESS.

HOUSE OF REPRESENTATIVES.—Monday, Dec. 17.

SLAVES.—Mr. Wright submitted a resolution for the appointment of a committee to inquire into the expediency of providing by law, more effectually to protect the right of those entitled to the service or labor of persons of one State, under the laws thereof, escaping into another, and for their delivery to their rightful owners—agreeably to the provisions of the Constitution. —After some discussion, it was voted 70 to 60, to refer the motion to the committee of the Judiciary, instead of a select committee. In the course of this discussion, Mr. Wright, of Md. denounced the interference of the Quakers, and others, to prevent the reclamation of slaves, and hinted, that if effectual means were not taken to secure the rights of the slave holders in this particular, he did not know but they might be driven to take up arms to protect themselves!

CHRISTIAN REPOSITORY.

SATURDAY, January 5, 1822.

THE LEGISLATURE OF DELAWARE,

Convened on Tuesday last at Dover; chose Caleb Rodney, esq. Speaker of the Senate, and Alrich Ryland, esq. Speaker of the House of Representatives. On Wednesday the Governor communicated his message—the most prominent parts of which, are a strong recommendation of public schools, into which he enters with commendable zeal, and which we hope will be met with a correspondent zeal on the part of the Legislature—certainly there cannot any subject present itself of more vital importance. He disagrees with the State of Ohio, relative to certain proceedings had in the case of the United States Bank, very properly fearing a collision between the General and State governments—Recommends attention to the militia laws;—change in the mode of appointing constables, &c. &c. &c.

We are sorry to see that his Excellency has omitted what we deem a very appropriate part of every Message, an acknowledgment of our gratitude to the Great disposer of all events, for the blessings with which he has crowned the past year, and for continuing us in the possession of our envied rights civil and religious—"By Him kings rule, and princes decree judgment."

In this day's Repository will be seen the Address of the "Bible Society of Cecil County, Auxiliary to the American Bible Society," which contains the most cogent, forcible reasoning, expressed in language appropriate, in favor of circulating the Bible, that we recollect to have met with in any of the Auxiliary Societies' addresses.—Elkton, tho late in her efforts in the Bible cause, seems determined not to be least—this is the second society established there within a few weeks:—a village whose population does not exceed 1000 souls.

The friends of christianity in almost every part of the world, appear to be preparing for a dreadful conflict with the King of Darkness—they are erecting fortresses (Bible Societies,) in every city, and village, from whence they send forth continually, (Bibles) proclamations, offering peace and pardon to all the subjects of the evil one, who will forsake his standard, and enlist under the standard of King Jesus.

Mr McKoy, Baptist Missionary at Fort Wayne, (Indiana,) made a tour in June last into Michigan Territory, where he found the Indians ready to receive him, and anxious to enjoy advantages for intellectual and religious improvement. In the two villages which he visited, containing about 120 souls, he found 11 men and

9 women, who manifested a sincere desire to know the way of truth more perfectly, and to extend the spirit of reformation around them. Most of the inhabitants of the villages have quit the use of whiskey, and abandoned many other bad practices, and seem to be considerably under the salutary influence of Memonime, a preacher of their own.

It is calculated that the number of deaths in the U. S. produced directly by intemperance amounts to about 30,000 annually; but the number whom it destroys, indirectly, is much greater.

OBITUARY.

Departed this mortal life on the morning of the 27th instant, at half past 6 o'clock, after an illness of seven days, PERRY PILMORE HALL, only child of the Rev. Richard D. Hall, of this Borough, in the 6th year of his age. He was a child of much promise, and apparently not designed by the Father of all for a long stay in this vale of tears. *Watch.*

On the death of PILMORE HALL.

A dew-drop in the morning,
Some lone wild shrub adorning,
With mildest zephyrs trembling,
I found thee much resembling.

Sparkling in the sun's bright beam,
'Till to a gazer's eye you seem,
Both, by reflections ray,
To shine as stars of day.

But short the time allotted,
For aught so bright unspotted,
The rude blast, like the world,
The drop to ruin hurld.

But not to ruin given
Art thou, for safe in heaven,
In thy Redeemer's breast,
'Thou'lt with thy Mother rest.

Yes, with thy mother love,
In that bright world above,
'Thou'lt rest in bliss forever,
Where naught can friends dis sever.

And soon the dread command,
Shall give to death's cold hand,
All thou hast left behind;
Yes, all of human kind;

Then let this one desire,
To join the heavenly choir,
Inspire in every breast,
Fresh zeal to reach that rest.

So like this tender blossom,
On our Redeemer's bosom,
We'll fall so sweet asleep,
Where not one fear shall creep,
We'll breathe our life out there,
Without one cloud of care.

Rosa.

Mrs. MARY HUGGINS, an old and most respectable inhabitant of this Borough, departed this life, on Friday morning last, the 28th of December, aged almost 80 years. The whole of which was marked by those traits of character which belong to an amiable and most excellent woman. Her funeral was attended, on Sunday last, to the grave, by a very numerous assemblage of friends and relations; where the learned and venerable Doctor Read, pronounced an eloquent and affecting address, which could not fail to make a lasting impression on his auditors, especially those whom time had marked for immortality. *[Del Gazet.]*

DIED—On Friday the 28th inst. in this place, Mrs. MARY YATER, wife of Mr. Henry Yater; she was a member of the methodist church, and died in the full enjoyment of that faith which blunts the sting of death.

APPOINTMENTS.

By Divine permission, the Rev. Mr. Smaltz will preach on Saturday the 12th inst. at 2 o'clock, P. M. at Gen. Steele's paper mill.—On Sabbath the 13th, in Middle Octorara church: and on Sabbath the 20th in Lacock church, Lancaster County, Penn. Divine Service in both churches to commence at 11 o'clock, A. M.

RAYMOND'S POLITICAL ECONOMY,
For Sale at the Editor's Book Store.